

Qu'Appelle Progress.

Vol. I, No. 12

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Price Five Cents

Publisher's Notice.

OUR RATES.

Subscription price: \$1.00 per annum, in advance; single copies 5 cents.
The rates for our advertising space by contract are as follows:
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Two columns 20c
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The above rates do not apply to auction sales, entertainments, funerals, meetings, legal notices, or anything of a transitory nature. Transient advertisements, 10 cents per line first insertion, 5 cents per line each additional insertion. Yearly advertisements, allowed to be changed monthly, if offered \$1.00 will be charged for each additional change.
Business locals, 50 cents for first twenty-five words, 2 cents for each additional word.
The publisher reserves the right to refuse to insert advertisements of a questionable or objectionable character.
Address, JAMES WEIDMAN, Qu'Appelle Station, Assin.
E. J. WEIDMAN, Proprietor.



NOTICE.

In addition to the Acts mentioned in the Schedule to "The North West Territories Act, 1880," as being applicable to the North West Territories, the following Acts of the Parliament of Canada have been extended by Proclamation to the said Territories, namely:
On the 12th July, 1882:—31 Vic. cap. 60 intitled "The Fisheries Act."
On the 12th July, 1882:—36 Vic. cap. 65 intitled "An Act for the better Protection of Navigable Streams and Rivers."
On the 25th April, 1883:—32-33 Vic. cap. 22 intitled "An Act respecting Vagrants."
On the 25th April, 1883:—37 Vic. cap. 37 intitled "An Act for the suppression of Voluntary and Extra-Judicial Oaths."
On the 25th April, 1883:—37 Vic. cap. 43 intitled "An Act to amend 'An Act respecting Vagrants.'"
On the 25th April, 1883:—44 Vic. cap. 31, intitled "An Act to remove doubts as to the power to imprison with hard labor under the Acts respecting Vagrants."
On the 9th July, 1885:—The 13th, 16th, and 45th, Sections of 32-33 Vic. cap. 22, intitled "An Act respecting procedure in Criminal Cases, and other matters relating to the Criminal Law."
On the 17th July, 1885:—44 Vic. cap. 26, intitled "An Act to prescribe a Declaration to be taken by Employees on Telegraph Lines under the control of the Government, and to provide for the punishment of telegraph operators and Employees who divulge the contents of certain telegrams."
By Command of His Honor, the Lieutenant-Governor of the North West Territories, A. E. FORGET, Clerk of Council.

Regina, 15th January, 1886.

A. HOLLINGSHEAD, PAINTER.

HOUSE SIGN AND CARRIAGE PAINTING, GRAINING, Glazing, Paper hanging, Kalsomining, &c

All work neatly and promptly executed.

Office, Walsh St. Qu'Appelle.

Fancy Goods,

Toys, Jewelry, Wedding Rings, Xmas Gifts, Albums, Prayer Books, Bibles, Story Books, poems, plush and bronze picture frames, School Books and Stationery, Xmas Cards, Brigg's Stamping patterns and Berlin wool always on hand, Millinery, mantle & dress making in connection.

Mrs Stone & Murdock

The Qu'Appelle Skating Rink

The Largest and Best Ice Rink west of Winnipeg to the coast.
Terms as follows: Admission 25 cents; Season Tickets, \$5.00; Ladies, \$2.50; Boys under twelve, \$3.00. Opening night free.
JOHNSTON & GORRELL, Proprietors.
Qu'Appelle Street, Qu'Appelle.

Legal.

LESLIE GORDON, Notary Public, Conveyancer, COMMISSIONER FOR MANITOBA, &c. Agent for Canada North West Land Co. and Qu'Appelle Town Site.

FIRE & LIFE INSURANCE. MONEY TO LEND. QU'APPELLE STATION, N.W.T.

Notices.

MUNICIPALITY OF South Qu'Appelle. NOTICE.

Applications for the office of Assessor for the Municipality of South Qu'Appelle for the year 1886, will be received at this office on MONDAY, the 25th day of JANUARY next (1886), for raising the rate of the taxes, &c., and increasing the height of the banks of that part of the Welland Canal between Port Dalhousie and Thorold, and for deepening the Sarnett Level between Thorold and Ramo's Bend, near Humberstone.
By Order, A. C. PATTERSON, Clerk, Qu'Appelle, Jan. 19, 1886.



Welland Canal Enlargement.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western mails on MONDAY, the 25th day of JANUARY next (1886), for raising the rate of the taxes, &c., and increasing the height of the banks of that part of the Welland Canal between Port Dalhousie and Thorold, and for deepening the Sarnett Level between Thorold and Ramo's Bend, near Humberstone.
The works, throughout will be let in sections.
Maps of the several localities, together with plans and descriptive specifications, can be seen at this office on and after MONDAY, the 11th day of JANUARY next (1886), where printed forms of tender can be obtained. A like class of information relative to the works north of Allandburg will be furnished at the Resident Engineer's Office, Thorold; and for works south of Allandburg, plans, specifications, &c., may be seen at the Resident Engineer's Office, Welland.
Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except where the attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of Two Thousand Dollars or more—according to the extent of the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.
The amount required in each case will be stated on the form of tender.
Tenderers or money thus sent in will be returned to the respective parties whose tenders are not accepted.
This Department does not, however, bind itself to accept the lowest or any tender.
By order, A. E. BRADLEY, Secretary, Department of Railways and Canals, Ottawa, 9th December, 1885.

NOTICE.

NOTICE IS HEREBY GIVEN that an application will be made on behalf of the NORTH WEST CENTRAL RAILWAY COMPANY at the next session of the Parliament of Canada, for an Act to extend or continue the Charter of the said North West Central Railway Company, already empowered to construct a Railway from Brandon to Battleford, and other points and to enlarge the time for the construction and completion of fifty miles of the said Railway for one year further, or for such time as may be deemed necessary; and for other amendments and purposes.
Toronto, 26th Nov., 1885.
JAMES BEATY, President of the N. W. C. R.

AVIS.

AVIS est par le present donne que demande sera faite de la part de "The North West Central Railway Company," a la prochaine session du Parlement du Canada, afin d'obtenir une Act d'etendre ou de continuer la chartre de la dite "North West Central Railway Company" deja ayant le pouvoir de construire un Chemin de fer de Brandon a Battleford et d'autres places, et de prolonger le temps pour la construction et pour l'exploitation de cinquante milles du dit chemin de fer, pour un an de plus, ou pour tel temps qu'on puisse penser necessaire, et pour des autres amendements, et des autres intentions.
JAMES BEATY, President de la N. W. C. R. C.
Toronto, 26th Nov., 1885.

A MUSICAL & DRAMATIC ENTERTAINMENT

Will be given by the Garrison Dramatic Club IN THE IMMIGRANT BUILDING, QU'APPELLE.

Friday Evg, Feb. 5, '86

Doors open at 7 o'clock, p.m.; Performance to commence at 7.30.
Admission 25 cents; Children 15 cents.

Russell & Davis,

Wholesale and Retail Dealers in BEEF, PORK, MUTTON, SAUSAGE, HAMS, BACON, ETC.

Beef Cattle & Hogs

ALWAYS ON HAND.

Terms Strictly Cash

QU'APPELLE STATION.

BRANCH—FT. QU'APPELLE.

QU'APPELLE

Stove and Tin Depot.

While returning thanks for past patronage, would direct attention to a large stock of Stoves and Tinware

My Stores are from the best manufacturers, and were selected to meet the requirements of the Northwest trade.
QU'APPELLE STATION.

It is rumored that the Dominion Government will grant full unconditional pardon to all political prisoners now undergoing sentence in the Manitoba Penitentiary for connection with the recent rebellion. THE PROGRESS is of the opinion that the Government could not do an act better calculated to restore good feeling and head up the sores created by the rebellion among the half-breeds and Indians of the Saskatchewan. Capital punishment having been noted out to those adjudged worthy of it, and the prisoners now in the Manitoba Penitentiary being thoroughly subdued men impressed with the Government's power, justice might now be tempered with mercy with good results.

WOLSELEY.

THE 'LIEUTENANT-GOVERNOR'S VISIT.

His Honor Edgar Dewdney spent Wednesday last in our midst as the guest of our esteemed townsman and representative, W. D. Perley, Esq., M. N. W. C., and occupied his short leisure with visits to our public institutions and in forming the acquaintance of the residents of the town and vicinity. In the evening a meeting was called, and though the notice was short and the weather cold, there was quite a large attendance. At the appointed time Mr. J. Thompson presented the following address to His Honor on behalf of the citizens:
To His Honor Edgar Dewdney, Lieutenant-Governor of the Northwest Territories:
May it please your Honor,—

In welcoming your Honor among us as the representative of our Beloved Queen, we cannot but express our regret that it has not been in your Honor's power to have visited us at an earlier stage of our history;

but we welcome you now with feelings of great and peculiar pleasure. We are glad because we recognize in your presence in our midst, a pledge of that care for our interests which ever follows on personal observation by the ruler amongst those over whom he is placed as governor.

In your Honor's progress through Assinibioia you will have found evidence of advancement and fair success, although we have to deplore in this our fair Qu'Appelle valley the devastating power of last season's frosts, yet have we hope for the future and trust that in the harvest to come we may be enabled to rejoice.

We have to thank your Honor for a liberal share of the public moneys, which have greatly aided us in erecting necessary bridges which in this our early history would have been too much for our unaided strength. We also note with great pleasure the liberal provision for school purposes, as also the very much improved municipal and school law.

We desire to assure your Honor of our loyalty to the Crown and our firm belief that in the British Constitution we enjoy those safeguards of liberty which are second to none in the world, though we have cause to regret that our equally loyal fellow subjects to north and south of us in this municipality are yet debarred from this right to the franchise.

We are pleased to think that now the census has been taken through the Territories, that the day is near at hand when we will be able to send representatives to the Dominion Parliament.

We would also express the opinion that we in Assinibioia would be much benefited if erected into a Province, with a council and executive of our own. There are various reasons for this; several of our interests are different from those of the other Northwest Provinces.

In conclusion we wish Mrs. Dewdney and yourself a very happy New Year, and hope that your visit has given you satisfaction.

Signed on behalf of the people of Wolseley: John Thompson, J. P. Dill, G. L. Dadds, S. V. Bray, T. L. Bray, W. L. Bain, M. D.

In his reply which was couched in plain matter of fact language, His Honor touched for a few moments on the various matters referred to in the address.

A banquet was also tendered by Mr. W. D. Perley to His Honor in the Wolseley Hotel. Mine host Pritchard, although he had only a very short notice, set forth a table which for variety and excellence would have done credit to a city house.

After the oyster soup—white fish, various meats and pastries had been done ample justice to—the chairman proposed "The Queen and Royal Family," also "The Governor-General," and in due course came "The Guest of the Evening." His Honor, the Lieutenant-Governor, replied in a few appropriate remarks, referring to the pleasure he felt in meeting the inhabitants of the Territories also stating how pleased he was at the evidences of assured progress which he saw on every hand and gave expression to a wish that the matters which affected the welfare of the settlers might be made known, so that the best power, he might meet their views.

The vice-chairman, Dr. W. L. Bain, then proposed "The Dominion House and Local Parliaments," coupling them with the name of W. D. Perley, M. N. W. C., who, in returning thanks, briefly referred to the fact that the deputation of the Northwest Council, about to proceed to Ottawa, were the advance guard of those shortly to be elected by the people to proceed there of right. He also shortly reviewed the action of the N. W. C. and in doing so stated that

His Honor had given over the charge of school subsidies of the council to be by them applied as they considered right.

"The Local Council" was next proposed, coupled with the name of Mr. H. Campbell, who stated in the course of his reply that the council meant to their utmost, to combine efficiency with economy.

"Our Local Justices of the Peace," "the learned professions," "the in-cantabile interests," "the agricultural interests," and "the ladies," were all given and responded to, at which point the train was announced and all adjourned to the depot to wish the Governor good-bye. So terminated a very pleasant evening.

COUNCIL MINUTES.

SOUTH QU'APPELLE.

Jan. 18, 1886.

The council held their first meeting at the council room, Queen's hotel. The newly elected councillors were all present, and having been sworn in they elected Mr. A. M. McLane chairman.

Moved by Councillor Davidson, seconded by Councillor Wright that the clerk's salary be fixed at \$100 for the present year.

On motion of Couns. Thomson and Wright Mr. A. S. Paterson was appointed clerk; a by-law was passed giving effect to the appointment. The following were appointed the standing committees for the year: Finance, assessment and safety, Thomson, Wright and Davidson; Roads and bridges, Gorrell, Craig and Ross; Education, health and charity; Wright, Thomson and Gorrell.

Mr. J. P. Beauchamp was appointed auditor.

On motion of Couns. Davidson and Gorrell the assessors salary was fixed at \$75, and the clerk instructed to ask for applications for this office.

Moved by Couns. Wright and Ross that members of this council living in town and not having travelling expenses shall give their services gratis and those living in the country be allowed 10 cents per mile one way for necessary travel in attending council meetings.

Yeas and nays were called for by Councillor Davidson. Yeas, Davidson, Ross and Wright. Nays, Gorrell, Thomson, Craig and McLane. The motion was declared lost.

The chairman gave his casting vote with the nays as he objected to the wording of the motion.

Moved by Couns. Thomson and Craig that the councillors fees for the year 1886 be nothing, and that nothing be allowed for mileage in attending council.

Moved in amendment by Couns. Davidson and Ross that each councillor be allowed 10 cents per mile for every mile necessarily travelled one way only and that nothing further be allowed for attendance.

Yeas and nays were called for on amendment by Councillor Thomson. Yeas, Ross and Davidson. Nays, Thomson, Gorrell, Wright and Craig. Amendment declared lost.

Yeas on motion, Thomson, Gorrell and Craig. Nays, Wright, Ross, Davidson and McLane. Motion declared lost.

Moved by Couns. Davidson and Thomson that each member of this council shall receive the sum of fifty cents per day for attending council, and ten cents for every mile necessarily travelled one way in attending of council.—Carried.

The time for returning the assessment roll of 1885 was extended to the first of February next.

On motion of Couns. Davidson and Craig, the clerk was instructed to advertise in the PROGRESS for applications for assessors.

The council adjourned till Feb. 6th next.

Holy Catholic Church.

Its Organization in the 'Time of the Apostles.

A Lecture Delivered by the Bishop of Qu'Appelle, Jan. 21.

Some people I have no doubt will be startled at the title I have given to these lectures, "The Holy Catholic Church." I have used these words on purpose, for such is the title we claim for our church as may be fully seen in the formulas and creeds contained in our prayer book. Every time we go to church, we say we believe the Holy Catholic church; and to surrender that title to the exclusive possession of another body as is erroneously done in ordinary use, is to be faithless to our true position, or to display a great amount of ignorance. The word Catholic merely means universal, and is that title which has been used for the church of Christ from the earliest times to distinguish it from all other bodies. To restrict its use therefore to one branch of that church, as men do when they speak of the church of Rome as the Catholic church, is utterly wrong and misleading. A great Roman controversialist, Dr. Milner, clearly seeing this joint in our harness, has said, speaking of the members of the church of England: "Every time they address the God of Truth, either in solemn worship or private devotion, they are forced each of them to repeat, 'I believe in the Catholic church.' And yet I ask any of them the question—'are you a Catholic?' he is sure to answer me, 'No, I am a Protestant.' Was there ever a more glaring instance of inconsistency and self condemnation among rational beings." The church is indeed protestant as she protests against certain errors of the church of Rome, but she is Catholic as she maintains and upholds the one great body of truth that she has inherited from the time when the church was as yet one, the deposit once delivered to the saints. And to uphold truth in ours is more important work than to protest against the errors of others. This misuse of the word Catholic is only, however, one instance of that ignorance that so extensively prevails even amongst fairly educated church people concerning the history of the church of Christ. That ignorance is indeed very extraordinary. Its profundity is sometimes revealed in conversation and in newspaper correspondence. But it seems to me still more extraordinary that most people should care so little for this ignorance. How few ever take the trouble to make any investigation, or to read any book that might enlighten them on the subject. And yet surely it is a subject of the very greatest and deepest interest. We are ashamed if we do not know something at least of the history of our country, and the more we do know of it the greater becomes our interest in it and the more our patriotism grows. Our hearts are kindled with pride as we read of the illustrious deeds of its heroes, and its statesmen, or of the fame of its men of letters, of science and of art. How many have been stified to the noble ambition of being useful in their generation by learning what other men in their country have done before them. But it is not only for the stirring up of such emulation that the study of history is profitable. It gives the key to the solution of many a problem in the present, or at least the knowledge of the past. If it does not actually solve the difficulties of the present, it is one of the best guides we can have to help us to understand those difficulties and so to master them. It is not otherwise in the history of the church of Christ. Its pages are full of illustrious names of confessors, martyrs, and defenders of the faith, whose deeds and whose learning will stand comparison with all that the world can produce of most fame. While here, far more even than in the history of nations we may unravel the difficulties by the light of the past. Besides it deals with a subject of most

vital interest to every one of us. If in the Gospels we have the record as St. Luke in the Acts tells us "of all that Jesus began both to do and teach," in the acts of the Holy Apostles, and in the subsequent history of Christ's people, we have the record of those things which through the Holy Spirit he has continued to do for the salvation of the world. One would have thought therefore that to anyone who professed to believe in Christ, and to look to him for salvation, one of the most important questions that could occupy the mind till some clear and definite knowledge on the subject had been reached, would be—first, what provision did Christ make for the carrying on of his work through future generations? and second, how as a matter of fact has that work been carried on, and what has it done in and for the world? But this is far from being the case. Even upon that first question, upon which all else hinges, men are content with the very vaguest ideas. Many seem to go so far even as to profess that it does not really matter. And yet a very little consideration must convince us it is really of vital importance to us. It is no less than to ascertain the right answer to that question of the heart's agony, "What shall I do to be saved?" It is all very well to answer as some do "Believe on the Lord Jesus and thou shalt be saved," this is enough. But the question immediately arises what does this believing mean? what does it involve? The jailor to whom these often quoted words were addressed, was immediately baptized, and all his house straightway; and we do not read of a single instance of conversion to the faith of Christ in the Acts without baptism being immediately after administered, while on the contrary we read "the Lord added to the church daily such as were being saved." Something therefore besides mere faith was necessary. Faith was necessary of course as the first step, but it saved because it made him who believed do what Christ had ordered as the means of his salvation. What then did Christ ordain as the way whereby men were to be saved? Did he or did he not leave any organism whereby the work that he had begun was to be carried on in the world? And if he did leave any organism of what character was it and by what signs may it be known? are questions that must be of the greatest importance to all who believe in him. If he did not, the greater part of Christianity has been for 1800 years in a terrible delusion. But it is well that we should know it, for then truly all the disputes and differences that have affected Christianity are worse than vain. Each man can and ought to do what is right in his own eyes. But if Christ did leave any kind of organized body as his witnesses and representatives in the world to carry on his work, then too it is well that we should know it lest we be found despising the ordinance of God. Let us then consider the first question. Did Christ found any organism in the world, or did he merely preach certain truths which were to be perpetuated any how as men might afterwards determine for themselves. Now there are two incontestable facts: first, that Christ instituted two external visible rites, baptism and holy communion. Of the former he said to the eleven disciples to whom he gave the commission on the mountain in Galilee; "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end." And again as recorded by St. Mark: "He that believeth and is baptized shall be saved." Let us for brevity consider this one alone. Here evidently was a rite meant to be an initiation, marking off those who received it from the rest of the world, forming therefore a distinct body. The question at once arises by whom was it to be administered? Were any believers in Christ competent to admit others by the administration of this rite? The second fact about which there can be no doubt is that Christ not only chose twelve men to be his special companions, but gave to them,

or at least to the eleven who were left after Judas had proved false, certain great powers. "He appointed twelve," we read in St. Mark's Gospel, Mt. 13. (I use the revised version, so as not to be thought to lay any stress on the word "ordained" used in the old), that they might be with him, and that he might send them forth to preach, and to have authority to cast out devils." He then said, "When ye come into a house salute it, and if the house be worthy let your peace come upon it; but if it be not worthy let your peace return to you. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." They were to act in short as men with authority, men who had received a very special commission to act in their master's name. And this commission was not only for Christ's lifetime, for he expressly says that "they should be delivered up to councils and scourged, and brought before governors and kings for his name's sake," which only happened after his ascension. And before he left them he gave them this further and most solemn commission: "As my Father hath sent me, even so send I you; and he breathed on them and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto him; and whosoever sins ye retain they are retained." It matters not for our present purpose what exact interpretation we put upon the words, or whether they are restricted to the Apostles or not, we cannot deny that to the eleven Apostles they conveyed some very solemn authoritative power. To them also were addressed the solemn words at the institution of the Lord's Supper, "Do this in remembrance of me." To them was given the commission concerning baptism, and to them also, during the forty days between his resurrection and his ascension, we are expressly told in the Acts, he gave commandment and spoke "of all things pertaining to the kingdom of God." Here then we have very evidently the germ of a definite organization, an initiatory rite; a rite (if of nothing else) of fellowship; and certain men commissioned to administer that rite, and to exercise authority. But besides this, he himself had repeatedly spoken of a society, a visible body, a kingdom, that was to be founded. Not only was this the message of his forerunner, John the Baptist: "Repent, for the kingdom of heaven is at hand;" not only was it the message with which he himself began his ministry, and which he commissioned his Apostles to preach, but the great majority of his parables with which he taught the people, were parables teaching of that kingdom. It is quite true indeed that that kingdom will not be fully manifested in all its glory till the Lord shall return again, and his enemies shall be subdued unto him, and he shall reign forever and ever King of kings and Lord of lords, and that therefore till that day we may continually pray, "Thy Kingdom come." It is quite true also that he has a kingdom within the hearts of men, where he must subdue all that is not holy, all that is not true. Although the text that is usually brought forward to prove this, "The Kingdom of God is within you," must rather mean, as the original can be interpreted, "amongst you," as the words were spoken to the Pharisees, in whose hearts Christ would hardly have said was the Kingdom of God. It is quite true also that his kingdom is not of or from this world; it is from above; it is of heavenly and spiritual origin; the new birth into it is by the spirit. But this does not make it any the less true that there was an outward and visible society that Christ was to found, and which he compared to a field in which tares sown by the enemy should grow side by side with the wheat till the harvest; to a net dragging in of all kinds, good and bad; to a grain of mustard seed, growing from the smallest of seeds to a tree under which many nations should find shelter; to heaven, gradually spreading and purifying the world. And this society, which he

usually called the "Kingdom of Heaven or the Kingdom of God," he on two occasions called by that name by which it was afterwards known—"The Church." When St. Peter made his great confession of faith, Christ said "on this rock I will build my church," in which words we see that it was still future. And again when he was speaking concerning the treatment of an erring brother, he said "If he shall neglect to hear them (i. e. two or three witnesses) tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." It cannot be doubted that in these words Christ was speaking not of the Jewish church, but of his disciples, and of that church which he had declared before that he would build. And if so it is plain that our Lord intended that his church should possess some means of hearing such cases as should be brought before it, and of pronouncing sentence upon them, and of shutting out from its privileges. And therefore he intends that it should be a visible and thoroughly organized body, which of necessity implies its unity. Does not this unity again appear very clearly in his parable of the vine, "I am the vine, ye are the branches." What could more clearly figure the close relationship of an organized body. And again, what meaning can we attach to his last prayer—"Neither pray I for these alone, but for them also which shall believe in me through thy word, that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Could a mere inward spiritual unity without any outward sign or organization testify to the world? We must remember, moreover, that our Lord was in all his teaching speaking of men who were living in the midst of a very distinct organization of divine origin, of which they were themselves members. It had a sign and seal of membership, while baptism was also used for proselytes. It had a great covenant rite for those who were its members, and it had a threefold hierarchy of officiating ministers—High Priests, Priests and Levites. Those therefore who were nurtured in such a system would readily understand how the baptism their Master ordained was to be the initiation into the new covenant and kingdom that he was establishing; and holy communion the new covenant rite for members, answering to the Passover. They could scarcely have imagined a covenant apart from a visible organization; and Christ, as we have seen, certainly did and said nothing to make them understand that the method he was adopting was different to what they would naturally have imagined, but on the contrary, as we have seen, everything he said pointed in the same direction. Leaving then the Gospels, let us proceed to consider what the book of the Acts and the epistles teach us. The first act in which we read of the Apostles being engaged is choosing a successor to the traitor Judas. This surely would have been unnecessary and unmeaning if the commission given to the Apostles was to end with them, and if there was not to be any organization among the disciples of Christ. On the day of Pentecost, again we read, when the multitude were pricked to the heart: "They that gladly received the word were baptised; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine, and fellowship, and in the breaking of bread, and in the prayers." And then is added: "And the Lord added to the church daily such as should be saved," or as it is more correctly translated "such as were being saved." Could there possible have been a more striking picture of the formation of a visible society. Those who believed received the sign of initiation into the body, and then continued together in a unity of doctrine, of fellowship and of worship; and the Apostles were the centre of that unity. On the day of Pentecost there was set going in this world a new society; its entrance, baptism; its constitution, adherence to apostolic regime; its

rules, the apostolic doctrine; its food, the bread of God; its voice, prayer. And the more carefully we read the rest of that book, the more clearly we see how it is the history of a society gradually developing and expanding under the guidance of the Holy Spirit; spreading in widening circles from the upper room among Jews, Samaritans, proselytes and Gentiles, till representatives of the three great civilizations of the ancient world, Jewish, Greek and Roman, are comprehended within it. We turn to the Epistles. There we find the church continually alluded to as a definitely organized body. Christ is said to be the head of the church; it is said to be subject to him; he is said to have loved it and given himself for it, "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." St. Paul speaks of "giving offence to the church of God" (1 Cor. x. 32.); of despising it, of persecuting it, and still more of its being the means whereby "the manifold wisdom of God might be made manifest to the powers and authorities in the heavenly places" (Eph. iii. 10). It is compared to a temple or building; to a tree (Christ as we have seen had spoken of a vine and its branches); St. Paul speaks of an olive tree into which the Gentiles were incorporated by the wonderful operation of grafting; to a household or family; and more particularly and more frequently in no less than three Epistles, to the higher organization of a human body. "There is one body and one spirit;" "God hath given him (Christ) to be the head over all things to his church, which is his body, the fulness of him that filleth all in all." Different orders are given—"for the perfecting of the saint, for the work of the ministry; for the edifying of the body of Christ." "Now ye are the body of Christ," and members in particular; i. e. each one a member. And the most remarkable text of all—"We are members of his body, of his flesh, and of his bones;" i. e. of his humanity. The idea is elaborated by St. Paul in 1 Cor. xii: "As the human body is one and hath many members, and all the members of that one body being many are one body; so also is Christ. For by one Spirit we are all baptised into one body, and all have been made to drink into one Spirit." St. Paul again says of this union that it is "between Christ and his church," that it is "a great mystery," whence probably the epithet "mystical" has come to be usually applied to the word body when used of the church of Christ—"the mystical body of Christ." St. Paul again in his Epistle to Timothy, speaks of the church of the living God as being the "pillar and ground of the truth." It must therefore be a corporate body have had some way of defining, promulgating and maintaining that truth. It would have been impossible for a mere spiritual aggregation of individuals to be spoken of. Mark again the frequent allusions in the Epistles to the danger and evil of divisions among Christians which would be unnecessary if an outward and visible unity had not been considered an essential of the Divine organization. "Beseech you brethren," says St. Paul to the Christians, "by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." Is Christ divided? "Why as there is among you envying, strife, and divisions, are ye carnal and walk as men?" while one saith I am of Paul; another I am of Apollos; are ye carnal?" "Now I beseech brethren," he says to the Romans "mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are so serve not our Lord Jesus Christ, but their own belly; and by words and fair speeches, deceive the hearts of the simple." "I command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from

Continued on sixth page.

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How to Live Cheaply.

One of the subjects talked and written about a good deal at the present time is how to live cheaply. Prices of all the great staples of life are high. Wants are enormous. Fashions are exacting. Wants multiply, while resources diminish. How to make strap and buckle more is the problem which presses on hundreds of housekeepers of the middle class. The difficulty is the problem is to reconcile the irreconcilable. The middle class generally wants all the fine things, all the style and display of wealthy neighbors. The problem would simplify itself at once should the middle-class family cease trying to appear what it is not, and be content to appear and be thought just what it is. It is what is done to keep up appearances that destroys the equilibrium between outgo and income, and makes life a drudgery and vexation. How to live cheaply is a question, and the answer if one will be content with cheap living. Substitute comfort for show. Put convenience in the place of fashion. Study simplicity. Refuse to be laggard in a style of living above what is required by your position in society and is useful by your resources. Set a fashion of simplicity, neatness, prudence and inexpensiveness, which others will be glad to follow and thank you for introducing. Teach yourself to do without a thousand things which are pretty and showy things which wealthy people purchase, and pride yourself on being just as happy without them as your rich neighbors are with them. Put so much dignity, a neer ty, kindness, virtue and love into your simple and inexpensive home that its modesty will never make the costly fripperies and showy adornments of fashion, and be happier in the cozy and comfortable apartments than most of their wealthy neighbors are in their splendid establishments. It does not follow that to order to live cheaply one must live meanly. The great staples of life are not costly. Taste, refinement, good cheer, wit and even elegance are not expensive. There is no trouble about young people marrying with so much health and love and an honest purpose, provided they will practice the thrift and prudence to which their grand-parents owe all their success, and make their thought and love supply what they lack in the means of display. The poor boy and girl at the top of the ladder generally tumble off, while those who begin at the foot acquire steadiness, courage and strength of arm and will as they rise. —Philadelphia.

Thug.

Commenting upon the increase of crime in India during the last four years, the London Times speaks of the "an and bands of robbers as follows: Dacoity and thuggee represent two different branches of the great profession of robbery in England. Dacoity is old world dacoity, and their regular chiefs, resembling the medieval barons of the Rhine or the Assassins, they conducted their robberies as openly as kings made war. When circumstances forced them to be cruel and to nab themselves. Under an efficient police they subsided into petty nobles and land owners, and the dacoity of the vigorous type stormed their castles and broke up their camps. Present dacoity is of a humbler sort. Of their ancient nature they have kept the habit of association in gangs, and the popular legend of the dacoit is a robbery rate with the incompetence of public authority to coerce and chastise. An Indian village is as confessedly helpless before an organized raid of dacoity as a company of Hindu women at a well before a man of the village. To go, though originally it was no less of a system than dacoity, is very unlike in its characteristics. Of all the monstrosities generated by the religious, political and social peculiarities of India thuggee stands in the front line. India it had its thuggee long before the commencement of British ascendancy. It had always labored in darkness. Under British dominion it burrowed still lower. If Englishmen had ever heard of its existence, they would have been told they had lightened it into extinction. The late Colonel Meadows Taylor was one of the first to suspect that it had merely gone underground. In 1825, while he was administering a district in Hyderabad, his police found a dead body in the "cave of My Life," dead bodies, evidently strangled, by the roadside. In other spots jackals had laid bare disfigured buried corpses. All he was able for the moment to learn was that recently two companies, apparently respectable mer hants, had passed southward through the country. Later it was disclosed that many residents, like a Mussulman, were accustomed periodically to travel, it was said, to Mecca, and return laden with gold, copper and brass vessels, and similar wares. A year or two later Colonel Meadows succeeded in laying bare the horrible mystery. One of the strangest features of the dreadful tale was the ease with which full details were extracted from the most fastidious principals. Colonel Meadows Taylor has not the least exaggerated in his narrative of "Confessions of a Thug," the cool-blooded minuteness and candor exhibited by these wholesale murderers in chronicling their murders. Revelations by thug approvers in Central India have the clew to atrocities as hideous in the Deccan. Colonel Meadows Taylor was employed there to collect evidence. He and his men searched for bodies where the approvers had them look. They invariably found them, sometimes single, sometimes large parties. At length the ghastly habit became so unendurable that it had to be discontinued. The dacoit was merchants whose more

ments notice had been directed without avail in 1825, were incontrovertibly demonstrated, as they scarcely cared to deny, to have been engaged for years in the habitual decoying of travelers to accept their roadside hospitality. To sit down beside them was to be drugged, strangled, and buried in a shallow grave with a gab through the body to prevent it from swelling and blistering the surface of the earth. Thuggee is that systematic form of life, it may be hoped, finally suppressed fifty years ago. Thuggee, as we have seen in India, is that popular name for a modest copy of thuggee as we have seen. Modern thuggee works by the same machinery of drugging. Its incentive is the same motive of thieving and fraud. There is no reason to suppose that the criminal constitution combined profession, or that the opportunities of assassination add an actual zest to the pursuit of vulgar gain.

But the germs of any Oriental practice have. Modern India thuggee may be contrasted with innocent. Its total of crime is not conspicuously large. If it should be led to imagine that it enjoys any sort of impunity, it is impossible to say it might not engraft itself on the old stock. The division and subdivision of Indian society into a multitude of sections leave a fair field for public pests to prey upon the whole. A higher and vaster responsibility is cast upon the State than elsewhere. In communities enjoying a healthy aggregate of opinion, a majority of beginnings of crime are suffocated in the cradle. A wholesome public life affords them no space to mature. They are accounted in India a nobody's concern, not even that of their victims. In order to counteract the declared tendency of crime of violence, whether thuggee or dacoity, to multiply, the public administration of British India must show the individual aggressive energy it manifested through the Malcolms, the Metcalles, the Sleemans, and Meadows. They are half a century back. Dacoity and thuggee find it easier to prepare for their exploits under the lax rule of native Princes. Nat ve Princes can not really like such neighbors better than English Magistrates. The Imperial Government should be able to show them that they can extirpate their nests of hornets, and how. A report by a superintendent of thuggee and dacoity that law is being defied more and more in a pure of red tapeism, unless it be the near precursor of direct proceedings for an statement of the mischief at its sources.

PERSONAL AND LITERARY.

—Victor Hugo leaves a fortune estimated at \$2,500,000.

—Lawrence Barrett carries \$120,000 insurance on his life; Edwin Booth, \$60,000; and Dr. T. Do Witt Talmage, \$60,000. —N. Y. Mail.

—The widow of the late President Barrios has one of the finest houses in New York. It is on Fifth avenue and cost \$800,000. —N. Y. Sun.

—The King of Greece has conferred upon Mr. H. Henry of New York, the gold cross of the Royal Order of the Savior for his distinguished services in the cause of science.

—Moses Dow, the founder of the *Waverley Magazine*, is still living, though old, and very feeble. He is a genial man, but very infatuated with Spiritualism. Hardly any of the matter printed in the magazine is paid for, and its profits are said to be \$50,000 a year. —Boston Budget.

—Elihu B. Washburne, Hamilton Fish, William M. Evans and James G. Blaine are the only living ex-United States Secretaries of State. Mr. Frelinghuysen is the first Secretary of State who has died since William H. Seward, who passed away at Auburn thirteen years ago. —Chicago Journal.

—When the late Mr. Frelinghuysen was a very young man he had an ambition to become an actor, and, being convinced that his histrionic talents would win him distinction as an exponent of the drama, he broke away from all social considerations and was for a short time on the stage. —N. Y. Herald.

—J. E. Carpenter, the English songwriter, whose death is announced from London, was the author of "What Are the Wild Waves Saying?" widely popular twenty-five years ago, and not without admirers now. It was founded on a sketch by the late Mr. S. and brought the writer considerable money. —Chicago Inter Ocean.

—Colonel William Kent, of Concord, N. H., ninety-two years of age, and a brother of the late Governor Edward Kent, of Maine, is of the opinion, says the *Concord People and Patriot*, that he is the only person now living who heard Daniel Webster's first public address, made in Concord July 4, 1836, at the old North Church, then the only church in town.

—Prof. Day, of Yale, in speaking of the work of the revisers of the Bible, now concluded, recently said: "You may be sure that the most difficult part of it is to be relieved, after a long twelve years of secrecy, from the necessity of declining to answer the questions of many of my best friends in regard to the rendering of particular passages." —Hartford Post.

HUMOROUS.

—A man in New Mexico caught the bronchitis riding a pony. He first caught the bronchitis. —Chicago Current.

—What pains a father must take to care of his infant child? asks some one. We don't know unless it is the cry of his infant twins. —Norristown Herald.

—"Got anything in your purse?" asked Mr. Ball of his wife, as they sat down in the street car. "Yes, dear, I have got the fare. —Merchant's Reviewer.

A Pot of Gold.

A correspondent in North Carolina asks us the following question: "I can come within a hundred yards of a pot of gold, and I am not rich. I am during the Revolutionary war. What means shall I employ to find it?" There is a pot of gold when a pot of gold and silver would come handy to most men, and we are not surprised that our North Carolina friend wants to get the buried treasure to which he imagines he has come so near. A century past men have been searching for such buried gold in many parts of the country, and that in no case, so far as we are aware, has the pot been dug up. According to report, the pirate, Captain Kidd, secreted untold treasure in scores of places, and much money and great labor have been spent in trying to discover it.

But no one has found the gold. Indeed, the probability is that more money has been spent in the search for Captain Kidd's treasure than would be a matter of life, he buried any gold, or put under ground any which he did not himself dig up in due time. However that may be, nobody has been made the richer by finding any of the pirate's possessions.

The search for that hidden booty have not been able to discover any way of determining the exact places where it lies, and we fear that our correspondent will be equally unsuccessful. At any rate, we can not tell him how to get to the place where his pot of gold and silver is. We know no other way than for him to dig up the whole space in some part of which he is sure it is concealed. Then he will be pretty likely to find it, if it is there. But, if it is not, he will tell him how much money, and he will have to expend no end of anxious labor. That is the certainty. Whether he will dig up any pot of treasure at all is a matter of very great uncertainty, and even if he should find it, he may not be able to get it out, and with very little left. So far as we remember, spits of years spent in digging for them, no pots of gold of much account have ever been unearthed in this country.

If, however, our correspondent makes up his mind to dig over the whole space, we advise him not to undertake the job unless he is sure of getting paid for his work. Of course, there is no assurance of reward from the di covered pot. After all, it may not be there, and if it is, it may be so small that it is of no great value. The true policy for him, therefore, is to get up a company to search for the suspected or imagined treasure, demand a large part of the stock as the originator of the scheme, and pay him a large salary out of the money he gets from the sales of shares.

Perhaps he will say that it will be too big to find fools to buy the stock. But there he will be wrong. Of recent years millions upon millions of dollars have been put out to find for nearly the precious metals which were no more promising and no more sensible than his. Just now there may not be a very good market for such mining stock, but a few years ago it was greatly sought, and on the whole, the demand for it was greatest when the market was at its lowest.

These gold and silver mining companies usually started upon nothing more than a mere speculation, and the only way in which they were able to get on was by the companies. It is true that the promoters professed to be sure that the gold and silver were there, but they were not more confident of its existence than our North Carolina friend is of his pot of gold. No wonder they got so near to the spot as one hundred yards.

But, as a warning, we will tell him that the vast majority of these companies organized to hunt for the precious metals came to speedy grief. The impression, the hope, upon which they were based, proved false and delusive. Either there was no gold on the property, or there was too little to pay for taking it out. Out of many hundreds of mining companies which all held out the most sanguine expectations, there are now only a few score which are paying dividends. The result has been the loss of many millions by the searchers for the hidden treasure.

Finally, therefore, we advise our friend to be sure he is not disturbed, if indeed, it is in his field. Some day, it is there, his plow may turn it up, and his chances of finding it in that way are about as good as if he dug for it systematically. But we don't believe there is a pot of gold and silver there. —N. Y. Sun.

How to Handle a "Queen."

To catch a queen the operator first puts a little smoke into the entrance of the hive, waits a minute for the bees to fill themselves with honey, which smoke will cause them to do, and then carefully opens the hive. Being filled with honey, the bees are usually good natured, and will seldom sting unless pinched. A comb is carefully lifted out and each cell closely scanned, and if the queen is not found returned and another one removed. When the queen is found she is carefully taken by the wings and put into the cage. Workers are often caught or caged in the same manner, it being impossible for them to sting when taken up by the wings. The queen is kept in a cage, and workers are sufficient as a escort, but as cool fall weather approaches the number is increased until it sometimes reaches forty or fifty. The shipping of queens by mail has been reduced to so exact a science that they are not only sent across the continent, but across the Atlantic. At the time of the removal of a laying queen from a nucleus, or soon after, a matured queen cell or newly hatched queen is given to the nucleus, and the apiarist may be able to send a queen to ship another laying queen from the same nucleus. —N. Y. Herald.

THE PUBLIC DEBT OF FRANCE.

The thoughtful citizens of France are getting anxious over their great and continually increasing National debt. The funded obligations of the Republic, which at the time of the overthrow of the empire in 1870 were about \$1,500,000,000, had been increased in 1873, by the indemnity paid to Germany, and by other war expenses, to \$6,000,000,000. Since 1873 there has been a succession of annual deficits and of temporary borrowings, so that there is now a floating debt of nearly \$2,000,000,000, making the total public debt of the country \$8,000,000,000. This is more than three times the amount of our own national debt—greenbacks and coin certificates included—and more than one and a half times the national debt of Great Britain. The population of France is but 37,000,000, against 50,000,000, and the 35,000,000 of the United Kingdom. Her annual taxation is about \$700,000,000, while ours is only \$350,000,000—including about \$50,000,000 for the sinking fund—and that of Great Britain \$435,000,000. How heavy this burden must press upon the industry of the French people needs no demonstration, and it is no wonder that it excites alarm among them. —N. Y. Sun.

Rough on the Reed Bird.

The populous, but unpopular, English sparrow is making himself still more a nuisance than ever by mixing in with the reed birds along the Pennsylvania marshes and getting shot in large numbers. Two sportsmen find it hard to distinguish between the two kinds of bird on the wing, and bring down many more sparrows than reed birds, but console themselves by carefully plucking the tough sparrow and passing him in the market for the dainty little butter ball of a reed bird. —Boston Herald.

—Horace Greeley lent over forty thousand dollars in his life-time to men who never returned a dollar of it, and who called him a soft-head for his goodness. —Boston Journal.

—There are over one hundred newspapers with the title the Sun in the United States and Canada.

Publisher's Notice.

OUR RATES.

Subscription price: \$1.00 per annum, invariably in advance; single copies 5 cents.

The rates for our advertising space by contract are as follows:

	One	Three	One
week.	month.	year.	year.
One column	\$10.00	\$15.00	\$35.00
Half column	8.00	10.00	20.00
Quarter column	5.00	7.00	15.00
Three inches	2.00	5.00	10.00
Two inches	2.00	4.00	8.00

Business cards \$1.00 per month payable quarterly.

The above rates do not apply to auction sales, entertainments, tenders, meetings, legal notices, or any kind of a transitory matter. For insertion of a transitory notice per line first insertion, 6 cents per line each additional insertion. Yearly advertisements allowed to be changed monthly, if notice \$1.00 will be charged for each additional change.

Business locals, 50 cents for first twenty-five words, 2 cents for each additional word.

The publisher reserves the right to refuse to insert advertisements of a questionable or objectionable character.

Address, JAMES A. VEIDMAN,

Qu'Appelle Station, Assin.

THE NORWEST FARMER

Wants Manitoba

And the North West

TO YIELD A GREATER RETURN TO THE FARMER.

We are doing our best to bring about this happy state of affairs, and you are the help of every intelligent man in the prairie provinces.

THIS IS YOUR OPPORTUNITY

The Nor'-West Farmer

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Is devoted to the interest and advancement of agriculture on the prairies of Canada. It is filled each issue with running over with information, facts and practical experiences relating solely to the best methods of prairie farming in all its branches. It is for this reason invaluable to the farmers and stockmen of the country, while its household and children's department presided over by a lady, makes it a most interesting companion at the fireside for the "good wife and mother."

HELP ALONG OUR GOOD WORK

By Sending in Your Subscription.

Only \$1.00 per Year

To everyone who subscribes before February 1st, we will give free a copy of the great home companion, "Home and Health," a book of 400 pages, brim full of useful, curious and interesting information.

Write to the office of publication for a copy of the great premium list for the winter, or better still subscribe and receive the published list.

THE NORWEST FARMER PRINTING AND PUBLISHING CO. (LTD.)

WM. CLARK, C. B. KEANEYSIDE

Editor.

We have made arrangements with the publishers of the above 32-page premium list to club it with THE QU'APPELLE PROGRESS. The regular subscription price of the two is \$2.00, but by the clubbing arrangement we are enabled to offer both for \$1.75 for one year.

GRAND COLONIAL EXHIBITION

In London, England, 1884.

FORTY-FOUR THOUSAND FEET RESERVED FOR CANADA.

First Royal Exhibition Commission since 1862.

THE COLONIAL AND INDIAN EXHIBITION to be held in LONDON, England, commencing May 1st, 1884, is intended to be on a scale of great magnitude, having for object to mark an epoch in the relations of all the parts of the British Empire with each other. In order to give becoming significance to the event, a Royal Commission is issued for the holding of this Exhibition, for the first time since 1862; and His Royal Highness the Prince of Wales has been appointed President by Her Majesty.

The very large space of 54,000 square feet has been allotted to the Dominion of Canada by command of the President, His Royal Highness.

This Exhibition is to be purely Colonial and Indian, and no competition from the United Kingdom or from foreign nations will be permitted, the object being to exhibit to the world at large what the Colonies can do.

The grandest opportunity ever offered to Canada is thus afforded to show the distinguished place she occupies, by the progress she has made in Agriculture, in Horticulture, in the Industries and Fine Arts, in the Manufacture of Machinery, in the Newer Improvements in Manufactures, in the Works by Morris and Denton; also in an adequate display of her vast resources in the Fur-trade, and in Forest and Mineral wealth, and also in Commerce.

All Canadians of all parties and classes are invited to come forward and visit with each other in endorsing on this great occasion to put Canada in her true place as the premier colony of the British Empire, and to establish her proper position before the world.

Every farmer, every producer, and every manufacturer, has interest in assisting. It has been already demonstrated that extension of trade always follows such efforts.

By order, JOHN LOWE, Sec. of the Dept. of Agriculture, Ottawa, Sept. 1st, 1884.

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To all subscribers to THE QU'APPELLE PROGRESS who desire it, we will furnish the WEEKLY MAIL for one year for 75 cents, making the price of both papers only \$1.75 for one year. An arrangement with the publisher enables us to do this. Take advantage of this chance.

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Walter Bell

